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against him. The new Prussian heresy law seems to have provided these securities in a measure.

But the minister is not alone responsible for the theological ideas he holds. He has had teachers. Those are in a large measure right who affirm: "The peculiarly difficult point is the professorial question. However little the professors should and will be masters of the university student, the future and present pastors will yet be influenced by the high-school teachers. If you do not want pastors of the critical theology, then you must remove the teachers of the critical theology from the theological faculties."

Here appears the singular inconsistency of the ruling authorities of the Prussian church. Under the new heresy law they have inaugurated a heresy crusade against the liberal pastors, while they leave the far more liberal university professors untouched. The author has not pressed this point into the forefront of his discussion (and advisedly so, being of that order himself), but he has made the freedom and commanding influence of the university professors in the Evangelical church of Germany the standard of comparison for the pastor. The conclusion is not hard to draw: Be fair, be consistent; proceed against the university professors as you have against the pastors (a thing not likely to take place), or grant the pastors equal freedom with them. Such seems to be the dilemma into which the ecclesiastical authorities are being pressed by the apologists for a liberal theology in the German Church.

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RELIGION AND THE STRUGGLE FOR EXISTENCE

The sixth book in the "American Social Progress Series,"¹ makes a wide appeal to the students of today. The author relates his work to the pragmatistic movement in philosophy, and it will be of value to the students of philosophy of religion. It is, however, a study of the development of an ideal or normal human race, from the standpoint of biology as an evolutionary system, and of economics, and seeks to show what religion should contribute to such development, and what the doctrines of religion would be, which would best make such contribution.

¹ *The Social Basis of Religion*. By Simon N. Patten, Ph.D., LL.D., Professor of Political Economy, University of Pennsylvania. New York: Macmillan, 1911. xviii+247 pages. \$1.25 net.

Professor Patten has written his book as a defense of religion, and indeed of Christian religion, although hardly of the most familiar form, and believes that he can give to it a scientific foundation by transferring its doctrines from the traditional basis to the realm of social science.

The following is his list of essential doctrines expressed in social instead of theological terms:

The doctrine of

1. One supreme God.
2. The fall of man, or social degeneration.
3. Regeneration or the reincorporation of social outcasts into society, in contrast with the doctrine of elimination.
4. A personal uplift through contact, influence, and suggestion, in contrast with the doctrine of evolution through biologic variation.
5. Progress through peace and love, in contrast with progress through conflict.
6. The Messiah, or lofty and inspiring leadership, in contrast with the material concept of civilization.
7. Service in contrast with self-centered aggression.
8. Social responsibility in contrast with individual rights.
9. Personal responsibility in contrast with fatalism or external domination.
10. The wages of sin is death.

Dr. Patten gives as a kind of motto or thesis for his book: "Sin is misery; misery is poverty; the antidote of poverty is income." He admits that this is not strictly true at the present time, but holds that the vice and crime of the present is the survival of the poverty and consequent misery of the past, and will naturally disappear in time. However, even with this modification, he has too clear a perception of the actual causes of degeneration or sin, to be at all consistent with this thesis. For in illuminating chapters, he shows that degeneration arises when any organ which belongs to life has either too little or too much nourishment, and hence abnormal development. The path of normal development is thus a strait and narrow one, and evil is just as likely to arise from a surplus as a deficit.

There are two forces acting upon men in deterministic fashion, that of heredity and of economic environment. So long as the pressure of the economic situation is too severe, the author holds, there is no chance for free development, and is sure to be degeneration somewhere. When the income is sufficient to give a surplus of energy after meeting the economic needs, true freedom or volition appears, and on its presence depends the possibility of regeneration, religious inspiration, and the development of good character. The first function of this free will is

that it uses up in some new forms of exercise the surplus energy which, if not thus drained off, would lead to overgrowth or morbid degeneration of some of the lower organs. The second function, apparently, is, under the influence of religion, or the highest social sentiments, to take over the direction of life from the lower levels, which have hitherto been governed by the forces of heredity and economic environment. This is regeneration.

Professor Patten gives some helpful although far too sweeping generalizations about the effects of the pressure of economic deficit or its resultant misery upon the form of religion, in making its main motives those of fear, and its view of human life altogether pessimistic. Now that the cause of this misery is removed or removable, in the enormously improved economic situation which modern civilization has brought about, the author thinks that the time is ripe for the propagation of the religion which Jesus taught (which was very sadly, although necessarily misinterpreted by Paul and successive teachers)—that of love and hope, instead of sacrifice, punishment, and fear.

The mission of the church to the individual, the author thinks, is to remove fear of the future, give mental peace, restore normal life—and regeneration will follow as a matter of course. The mission of the church to society is to promote physical *health*. In neither case are we to strive to make men religious. Normal and healthy men will naturally be religious, and if they are not so as a result of their physical and mental conditions of health, no outward force can make them so.

One must say in view of this book that Professor Patten is an amateur in religion, although doubtless an expert in economics. His contributions are therefore most helpful as they are derived from the field where he is master, and although very interesting and stimulating to thought, they come frequently wide of the mark in the field of religion. Professor Patten's book is written in a dogmatic style which is convenient for exposition, but unconvincing for the scientist, as there is a great lack of proof, and even of illustration of the truth of the positions he takes. Students of religion will not agree with Dr. Patten in his theories of the origin, essence or function of religion, although they will find much that is suggestive and helpful in them. They will hold that the physical conditions of man are far from being so determinative of his life as Dr. Patten thinks, and that the supreme need of man is to have his thoughts and feelings rightly adjusted to his fellow-men and to his "residual environment," especially God, for whom, by the way, the author has really little practical use in his book. The modern

theologian believes that in the first place there will never be an economic adjustment which will make normal development easy for all men, until true Christianity shall prevail among men; in the second place, that if a situation should be reached in which each man had a sufficient income to give him a surplus of energy, that would not in the slightest degree guarantee him against sin, without the faith and feelings of true religion; and in the third place, that were such an economic situation reached, it could not be maintained, without the prevalence of true religion. And in the meanwhile, where the economic pressure is still sufficient to cause severe temptation to sin in various ways, there is also an "abounding of grace," or in other words a power which follows from the development of the spirit of love and hope, which may overcome this temptation and develop noble character.

Professor Patten's book is full of striking thoughts, many of them true and all of them stimulating to a thoughtful consideration of traditional beliefs, re-enforcing the truth of some of them, reinterpreting others, and missing the mark in other places, but although this is not a book for the uncritical lay reader—because as we have pointed out, the author is not expert in the field in which he is working, and would thus be sure to lead astray those who accepted his dogmas too readily—still it should be of great value to the trained student for the reasons which have been pointed out.

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TRUTH AND REALITY

Professor Boodin's work¹ arouses our interest because in it we find the pragmatist criterion of truth released from its connection with biologism, consistently interpreted in terms of *volition*, and, in its application, furnishing proof for a type of realism which makes place in the world for a supreme spiritual principle.

In the author's conception, the fundamental feature in pragmatism is its definition of truth in terms of conduct. But conduct is an expression of will. It is therefore through conative purpose that knowledge of the character of the world becomes possible. The testing of a doctrine in terms of conduct need not mean material consequence, however; there is a conduct of the understanding as well as a conduct which involves

¹ *Truth and Reality. An Introduction to the Theory of Knowledge.* By John Elof Boodin. New York: Macmillan, 1911. 334 pages. \$1.75.